The coming of the kingdom of God.

A

SERMON,

PREACHED AT ORLEANS, OCT. 1832,

ON THE OCCASION OF THE ORDINATION OF

REV. SAMUEL MUNSON, AS A MISSIONARY TO THE HEATHEN.

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SERMON.

"THY KINGDOM COME."—*Matt.* 6, 10.

By the kingdom here mentioned, I suppose all will agree, is intended the christian dispensation.

The prophet Daniel refers to the same thing, when, after predicting the rise and extinction of four successive grand monarchies, he employs these remarkable words;—"In the days of those kings, shall the God of Heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The coming of this kingdom, is the grand desideratum of the holy portion of the universe. All the purposes of God centre in the final success of this kingdom. The events which have already transpired, have had a bearing on this grand period. The generations of the earth have appeared and disappeared in succession; this great globe, indeed, with all its furniture has been sustained, because God has purposed so to wind up its affairs, as to furnish to all his holy creatures an everlasting theme of wonder and praise.

"After this manner," said our blessed Lord to the disciples, "pray ye." "Thy kingdom come." He allows them to ask for the supply of their earthly wants—"Give us our daily bread." He directs their attention to social obligations, implied in the duty of forgiving others, as they would hope to be forgiven. But the first subject to be remembered at the throne of grace, is that, which pertains to the rising, growth and pre-eminence of the kingdom of God. This was to be the grand object of desire. For this they were to pray and toil and suffer and count not even life itself to be dear.

I. As the Petition, under consideration, is a part of that form of Prayer, which Christ intended as a model of his church's devotions, we may properly, look back on the effects produced by the *use or neglect of it in* AGES PAST.

In taking a rapid survey, it is believed, the fact will appear, that the kingdom of Christ rises or declines, according to the standard of devotion, existing from time to time in the church.

After the ascension of Christ the disciples gave themselves unto prayer. Circumstances were such as to inspire them with a feeling of dependence. The whole world was hostile. On every side was embittered enmity and resolute opposition. All the passions and prejudices of depraved human nature, stimulated by a most polluting and detestable system of idolatry, contributed to raise a barrier, which, to mere human strength and wisdom, was perfectly insurmountable. "The heathen raged. The kings of the earth set themselves and the rulers took counsel together against the Lord and against his anointed." But God, whose purpose it was to make the disciples witnesses for his truth in all the world, enabled them firmly to rely on the promise of their ascended Master. "Lo! I am with you alway even unto the end of the world." It was the fervent wish of their heart that the Redeemer's kingdom might come. In accomplishing this purpose, their prayers and labors operated *in concert*. Neither prayers nor efforts would have succeeded by themselves. Had the disciples of Christ confined themselves to their upper chamber in Jerusalem in the exercise of the most intense devotion, their fondly cherished hopes would have failed entirely. The use they made of prayer, therefore, was the only rational one. They prayed, in order to receive strength for the arduous duties, which were devolved upon them. Prayer had its proper influence in enabling them to shake off inordinate regard to their own personal advantage, and devote themselves and their all to the service of God. In attentively reading the inspired history of the propagation of the Gospel, we shall obtain a conception of what is needful at all times in order to the advancement of the same glorious cause. It is but too natural for us to put up indolent petitions for Zion's welfare. Too long has this defective devotion satisfied conscience and hushed the christian world into guilty slumbers. The sentiment long prevailing in the church seems to have been, that prayer for the Gentile world was the extent of their duty,—that the means for their actual salvation pertained to the province of an inscrutable divine

sovereignty, and that God would in his own time and way accomplish it without an intermediate agency.

Such, most certainly were not the views of the apostles and confessors of the church. Though gifted with supernatural powers, they did not neglect their social advantages and the gifts of nature. Every talent was put in requisition. Every civil privilege turned to the best account. They made use of human wisdom, as far as it would go. They resorted not to miracles till the emergency required it. They sought opportunities for preaching the Gospel. They pointed out the absurdities of the Pagan system. They made forcible appeals to the heart and conscience. They reasoned out of the scriptures. They placed no small reliance on a calm and faithful exhibition of divine truth. They organized christian churches—maintained a holy discipline—promoted charities—and kept up an intimate correspondence between the most distant parts of the christian community. They acted on the principle that nothing was their own, but all for God. Their most lofty aspiring was that all relating to the church should exhibit as striking a contrast, as possible to all, that was observable in the world.

How signal were the consequences! This way that was every where spoken against prevailed exceedingly. In a very few days thousands of christian converts rejoiced in the truth on the very scene of our Saviour's passion. When the college of the apostles became dispersed by persecution, they went every where preaching the gospel. In a short time the christian religion found its way into the most refined and powerful cities of the earth. There is good reason for believing, that in a few years after our Saviour's ascension, the gospel was more or less preached in nearly every region of the known world. In reading with attention the "Acts of the Apostles" we are struck with the number of those countries over which the christian religion had spread during the Apostles' life-time. Heathen writers unite their testimony with that of the inspired historian. One observes that it had "not only spread over Judea; but had extended even to Rome also." Another writes—"The contagion of superstition has spread not only in cities, but in villages and the country; persons of all ages and both sexes; and still more will be in the same error." In little more than two hundred years, such was the progress of this glorious light, that

it is described as "filling cities, islands, towns, boroughs, the camp, the Senate and the forum. There is not a nation (says a christian father) Greek or Barbarian, or of any other name, even of those, who wander in tribes or live in tents, where the christian religion is not triumphant." A few years after another writes—"Until the resurrection of Christ, in Judah only was God known and his name was great in Israel, but now Jews, Greeks and Latins, Indians, Persians, Goths and Egyptians believe in immortality. Thracia and Scythia are now softened by the gospel."

Thus, notwithstanding christians were hated by all men, and the iron sceptre of Rome sought to grind them in the dust,—though the church was mangled by unrelenting persecution—though she oft seemed to lay prostrate and bleeding at every pore—yet her heart remained unbroken—her hopes still mounted upward—still the selectest influences of Heaven distilled upon her, and the Divine Spirit hovered over her with outspread wings of protection and love.

Here, even that historian of the church who has made himself famous for representing her on her blemished side, makes a concession in her favor, and freely confesses that the triumph, she gained, was greatly owing to the power of holiness, visible in her.

Yet at this very time there were not wanting appearances, symtomatic of disease and decay. Even so early as the days of the apostles, St. Paul mentions that the evil was at work. He perceived already the elements out of which the "Man of sin" was to arise, and which were only held in check by Almighty power to the time appointed. It is common for those, who attend to church history to date the commencement of a gradual decline, from the early part of the fourth century, when the Pagan party becoming a minority and the church rising to secular dignity under a christian Emperor, threw off the pressure of her afflictions. Such is human nature, that the emerging from sufferings into great and sudden prosperity, seldom fails to bring with it peculiar temptation. The cessation of external troubles occasioned a relaxation of vigilance and made way for the insidious encroachments of ambition and a worldly spirit. Bitter controversies on many useless subjects arose. Alienation of affection and heresies followed. At length with-

in that holy pale where fervent piety once glowed, and even the heathen took notice how well "christians loved one another," it was now but too obvious that this bond of perfectness was giving way. A secularized christianity gradually prevailed. Corruption and dissoluteness of manners increased. The fiend of evil shook moral darkness and pestilence from his wings. The hallelujahs of the church died away and unfeigned piety was driven into deserts and caverns. Then it was that the most frightful scourge, that ever afflicted suffering humanity was let loose upon the civilized world, in the successive invasions of the Northern Barbarians. In depicting these scenes, prophecy employs her boldest imagery and rises into forms of expression awfully sublime. These savage hordes, 'tis true received the christian name ;—but it was a corrupted form of christianity which they mostly embraced. Thus the way was but too easily prepared for that grand usurpation under papal Rome, who siezing the prerogative of Heaven, held through so many centuries the conscience of mankind enslaved and drew a shadow of more than Egyptian darkness over the christian world. Through that period of awful gloom, the church indeed survived. But she was manacled, and could only prophecy in sackcloth. While pouring out her blood like rivers for the testimony of Jesus, she could only endure with constancy and the souls of her slaughtered children sighed forth the complaint—"How long, Oh Lord, dost thou not avenge our blood!"

During this reign of darkness, even *nominal* christianity lost ground. From the shores of Northern Africa—from Asia—from a considerable portion even of Europe itself, the christian name was nearly expunged. The followers of Christ fell indiscriminately under the scimetar of the fanatical Saracen ; and the banner of the crescent now waves in lengthened triumph over fields where once the cross of the Saviour seemed to be permanently planted. Even then, indeed, missionary enterprises were attempted ; but not in the spirit of the petition given us, from our Lord ; and therefore, though something was done for the amelioration of society, little was achieved for the benefit of pure religion.

At the period of the Reformation, when the "witnesses," that appeared to be slain, almost miraculously revived, the church was so encumbered by the accumulated weight of Papal

superstition—the pure light of heaven had to struggle through such a deep and all-pervading mist of error—so many and so determined were the opposers of sound Reform, that opportunity was scarcely afforded for giving extension to the pure faith, and it is only till a recent period, that the purpose has been resumed of evangelizing the world.

Though this survey is sad, yet is it monitory. Christ seems herein to reiterate and to impress his own admonitions—"Beware of men"—"watch and pray"—"blessed is he that watcheth and keepeth his garment."

II. If I mistake not we derive, from the same source, knowledge of the best means of giving progress to the light of the Gospel. These may be comprised in two words—*prayer*—and *self-denial.*

Religion has ever flourished most and obtained most influence whenever the church has manifested most of the *spirit of prayer.* It is reasonable that thus it should be. God glorifies himself best, when he answers the prayer of faith, inspired by his own spirit. Though he has fully determined what shall be done, yet he will be inquired of in order to the completion of his own merciful designs. The church is deeply guilty when she slumbers and allows the fire on the altar of incense to burn low. If the spirit of prayer be not lively in those, who have the gospel already, then the kingdom of Christ certainly is not among them in that vigor, which shall prompt them to endeavor after its propagation abroad. How anxiously then ought not the professed friends of Christ to watch the tendency of their minds—to see that no misconduct of theirs occasion a cloud to be drawn between themselves and the son of Righteousness—to be always cautious, lest some worldly influence throw its enchanting spell upon the soul, and prevent that vigorous spread of wing, by which she may ascend to the only fountain of spiritual supply. Christian communities cannot live, in the most worthy sense, while they fail to give themselves unto prayer; nor will they be able to effectuate any thing for the good of others.

In this respect, certainly, the aspect of the age is encouring. There is now prevailing in the church an unwonted elevation of feeling. The spirit of pure devotion kindles and extends from heart to heart. Many a devoted spirit now quickly

glances from earth to heaven and bears in its embraces the wants and condition of the whole human family. The standard of pious devotion is, indeed, far below, as yet, what is desirable. But where it is already so exalted, "we may well be confident, that it will rise in continuance to an inconceivable elevation. To use the words of another—"The kingdom of heaven is suffering violence. All the efforts made for Zion's welfare are watered by the tears and consecrated by the prayers of the saints. They are wrestling with God. The united supplications of christians of every name are ascending in one vast column, piercing the skies and reaching the throne of grace. The Most High is showering down his spirit from Heaven. Man plants and waters ; but God gives the increase. The walls of Zion, builded by the Almighty, are rising before us. The church of the Lord is continually increasing. She is becoming "fair as the moon, clear as the sun, and terrible to her enemies as an army with banners."

Thus let christians pray, and let them also bear in mind that *they have a vast work to perform.* Primitive saints were animated by their devotions both to do and to suffer the whole will of God. They were willing both to spend and to be spent for the cause of the Gospel and were ready for Christ's sake, to go not only to prison, but even unto death itself. In modern believers there should be the same fixed purpose both to do and to suffer whatever is needful in order to the advancement of the Gospel.

But when and how will the kingdom of Christ come ? Our blessed Lord, when it was demanded of him by certain persons, "when the kingdom of God should come," replied, "the kingdom of God cometh not with observation. Neither shall they say, Lo-here ! or, lo there ! for, the kingdom of God is within you." Will not the *expected glorious day* of the church come in like manner, *"without observation ?"* Are we to expect any specific period, which we can point out to one another, as the commencement of the Millenium ? Or are we not rather taught by all analogy, that this glorious era will arise and shine and increase and become perfected under the smiles of Providence on measures pursued by agents already in operation and yet to be raised up for the accomplishment of the divine purposes ? There are those, I am sensible, who maintain a wide-

ly different opinion. There are such as fancy they see signs in existence, of Christ's speedy approach to set up his kingdom in person. We even hear of a volume, recently issued from the press, which treats on this subject with impious minuteness. In its engravings, the divisions of the holy Land are designated, as they are to be occupied by the restored tribes of Israel. The site of many of the public buildings, denoted. The time and manner of Christ's approach to assume the reins of empire, described. Even the *spot where he shall alight is indicated and the very place where he will erect his throne.* Happily the number of those, who dare use such freedom with the sacred oracles is not great, and we may well be thankful, that they are not very near us. We may hope too, while we lament opinions so hurtful, that those who hold them, may yet see cause to revert to more sober sentiments.

Meantime, the remark is obvious, that if the use of natural and ordinary means under the divine blessing, has already imparted a new face, in many important respects, to human affairs, why may not the improvement proceed to *any extent* without a supernatural interposition. Those miraculous gifts of the spirit so needful in the *infancy of the christian religion,* in other circumstances may be useless and even injurious. Of what use were the *gift of tongues* when such facilities are afforded for acquiring them without a miracle, and the scriptures are already translated into nearly all the languages of the earth? *Or the power of healing*—under the modern improvements in the medical art, and when, without asking for new miracles, so many more tribes of mankind are begging for teachers, than the christian community is yet willing to furnish? Or the *gift of prophecy,* when the successive fulfilments of *Ancient Predictions* are every day carrying conviction to all hearts, that will be convinced by any thing? Depend on it, my brethren, while so many energies are already in motion under the guidance (I trust) and patronage of Heaven, and while so many new ones may yet be brought forward to act under the same auspices, we are no way warranted to look for a high interposing Hand. God (we may well believe) will work no miracle, till his church shall refuse to do, what she is so well able to perform. Should the time ever arrive, when christians have either done all, they can—or have firmly resolved to do no more

—then, possibly, may miracles be expected. But before such an event,—God, (I verily believe) will rather sorely chastise his professed people and by the judgments of his hand, cause them to discern their duty and rise up as one man to the performance of it.

We must elevate our conceptions, then, to the magnitude of the work, which demands our attention. We must rise from the couch of ease and address ourselves to the performance of our christian duty. In the example of our great Redeemer we have an instance of self-devotement, that must cover us with blushes at our timidity and indolence and selfishness, till we are ready to take up the cross in obedience to him and in token of gratitude for his dying love. True, the field of labor before us is *immense*;—yet, if we are not sinfully wanting, it may be occupied—it will yield a copious harvest and bloom as the garden of God.

I must not occupy the time in dilating on the claims of God for your cooperation in this work. I wait not to describe the necessities and moral degradation of the heathen world, preferring a claim to your tenderest sympathies—and insist not here on the impossibility of fully appreciating the Gospel ourselves, while we refuse to bear a part in extending its salvation to the benighted and perishing.—I must not speak in amplified terms of the baseness of those cold hearts who feel nothing in view of the millions, who are dying without the light, which alone can alleviate human woes and shed its cheering radiance over the valley of death.

But I *must* direct your minds for one moment to the encouragement to be derived from what is already accomplished. The missionary enterprize is no longer a doubtful experiment. How much has already been achieved by the activity, self-denial and perseverance of a small portion of christendom! By their success within a few years, the Bible has been conveyed in their own native tongue to almost every nation! What an impulse has been given to the cause of education! The Press is pouring forth its healthful streams into every region of the earth! How many heathen children are now receiving the rudiments of useful knowledge! How many missions have been planted already, and among how many different nations! Already has the work prospered beyond the hopes of its most ardent friends. What difficulties have not been surmounted

by christian zeal! By means of it, the Gospel has past over seas and continents—it has penetrated into the regions of perpetual snow and ice—it displays its mild beams among those, who glow beneath the ardor of torrid skies. It has tamed the ferocious and intractable—elevated the stupid and insensible—emancipated thousands, once completely enthralled, the willing slaves of sin and satan. With a full and flowing tide, this work of benevolence is moving on. Every year unfolds still more the roll of prophecy. Almost every day brings to view some new aspect of Christ's kingdom. Every breeze of heaven, in a manner, bears on its wings intelligence of the widening extent, the growing prosperity of the Redeemer's empire.

What an illustrious hour will not that be, when all nations shall become subjects of one vast dominion! What an interesting spectacle will not the christianized world furnish to the intelligent universe! The earth no longer the seat of violence will be full of the knowledge of God. The dominion of darkness shall be overthrown and the kingdom of light and peace be established on its ruins. The various tribes of the earth, bound together by the purest and strongest ties, will compose one great and peaceful community. Instead of butchering each other in destructive wars, or indulging in feelings of mutual rancour and hatred they will delightedly engage in intercessory prayer and thus become endeared to each other by reciprocal acts of benevolence. Enlightened by the same beams of truth—having access to the same common fountain of felicity—bowing in worship before the same great Father of spirits—they will enjoy the blissful hope of meeting at last in one happy home, where they will sing one song, glow with the same affection, and engage in the same interesting and untiring service to endless ages! With what readiness should every human being engage in this good work; and what demonstration do we not gain from what has already been accomplished—that all, which God has promised will in due course be performed. And when at length all the willing actors in this labour of love shall receive their crown—will not the many, who have refused their aid, and who have even met this scheme of charity with determined opposition, be filled with shame and undissembled sorrow that in a service so lovely, they had no share, and therefore to them will be awarded no praise!

To the Candidate for Ordination, I would say—It is not my intention to anticipate the service of him whose proper office it is to address you;—but, Dear Sir, permit me to express the satisfaction, which, I trust we all feel in your consecration this day for the special service of a Missionary of the Gospel to heathen lands. That you have signified your readiness to be added to that honoured band, who have already renounced the dear associations of home and country for love of Christ and human souls, is matter for cordial praise to the Author of all good. Great is the work you have undertaken. Great are the expectations justly formed concerning you; and great, we hope will be the aids vouchsafed to you from the only sufficient source of wisdom and strength. You go forth to untried scenes—but a tried and faithful friend will not fail to be your succour. He who hath made of one blood all nations—is just as able and as willing to bless and shield you there, as by the fire-sides of your native land.

And never will you be destitute, we trust, of human sympathy and aid. Beside the common share you will have in the prayers of the christian world—you may depend on the *peculiar*, *tenderest* remembrance at a throne of grace by *these churches*, who by the solemn transactions of this day, have assumed to themselves the honour of calling you *their own*.

Whenever you shall finally break the ties that bind you to this happy land, we shall feel for you—when you shall pass over the expanse of waters, our eyes will follow your course. Our imagination will travel with you in the land of strangers, and every fresh remembrance of you will constitute a call to prayer.

Go forth then, Dear Sir, in all the moral grandeur of your enterprize. The grace of the Lord Jesus be with you; and may your success equal the largeness of your desires.

My brethren in Christ, shall I not congratulate you for the part we are now permitted to share in the great work of evangelizing the world! How can there be a better token for good than this? Should you through the instrumentality of this sacred Messenger, whom you will send forth as your herald to the Gentiles, be the means of kindling another light in those dark lands—should he through your liberality become the minister of salvation were it only to a few even of the meanest of

some community of out casts, would not this be a sufficient reward for every self-denied effort, and will you not have sufficient encouragement to persevere, to increase and to abound in this noble charity. By planting the Gospel in Foreign parts you will secure what is better far than silver and gold : the fervent gratitude of a stranger's heart—yea the benedictions—the fervent intercessions of generations, yet unborn ? Let them encourage one another in the way of well-doing. Let us emulate the self devotion of the primitive age. Believe me when I confidently assure you that the more you do in regard to this noble object with a willing mind, the more the Lord will enable you to do. And should God send us temporal favors, we should certainly have no reason to regret our charities. But should he send us the best of all blessings, the *blessings of his spirit*, our little self-denials would all be forgotten by us and we should feel that we had received more than a thousand-fold in these rich communications !

As our Saviour has told us that only a cup of cold water, presented in the name of a disciple, shall in no wise lose its reward—what have we not to expect should we engage deeply in this work and consecrate our all to the Lord ? Depend on it God will not forget our labour of love, which we have wrought for his name's sake. Already do we perceive symptoms of his returning favour. Though we have been a people " scattered and peeled and trampled upon—yet God will return to us—and gather us—and raise up the foundations of former desolations. We shall grow and increase with the growing empire of Christ. We see the dawning of glorious day--this dawning light will soon advance to noon-day beams. The glory of the Lord will arise upon the world. The reign of peace and righteousness wi'l be established, and the kingdoms of the world will ere long become "the kingdoms of the Lord and his Christ." AMEN.

CHARGE,

By Rev. JOHN SANFORD, *of South Dennis.*

DEAR BROTHER. According to congregational usage, you have now been publicly consecrated to the work of the gospel ministry, by prayer and laying on of the hands of the presbytery. By this you are invested with a new official character, and become obligated to discharge the various duties of a Christian Missionary. Yours is a responsible and elevated office. In seeking it, you have sought a good work, and evinced the most expansive benevolence. You aim at nothing less than carrying the good news of salvation to a people estranged from God by wicked works, and oppressed by their own errors and superstitions.

You have doubtless anticipated the toils, and privations, and exposures of your noble enterprize ; and may even now understand more perfectly than most of us, the manner in which it is to be achieved.

But, Dear Brother, though we do not presume to exercise over you any prelatical jurisdiction ; still our filial esteem of you, and our love for the glorious cause which it is your object to promote, induce us to tender to you this solemn charge to approve yourself unto God, as a faithful Missionary of the Cross. Wherever you go, proclaim the unsearchable riches of Christ. Though it might comport with the views of one whose enterprize is less elevated than yours to be chiefly employed in learning the history, or literature, or philosophy of the East, yet you will attend to these no farther than shall enable you, with the greatest degree of success, to prosecute your main design,—that of preaching Christ crucified. Let your heart melt with compassion for the people who know not God, nor the way of salvation through his son ; but make no more compromise with their destructive error, than with their polluted practice. Endeavor to remove their ignorance by exhibiting before them the character of God, and by a simple and lucid presentation of the truths of his word. Conceal none of its life-giving doctrines. Tell them that they are no gods that are made with man's hands. Tell them that all men are by nature dead in trespasses and sins, and have need to be made alive by the special influences of the divine Spirit. Declare the whole council of God. Explain and inculcate all its doctrines. Proclaim its threatenings ; repeat its promises, and plead for its institutions.

You cannot have perhaps, among human beings a more perfect pattern than the Apostle Paul. Like him you go far hence to the gentiles, and do not expect to build upon another man's foundation. Determine, therefore, to know nothing among them but Jesus Christ and him crucified. Preach Him ; warn every man, and teach every man in all wisdom, that you may present every man perfect in Him. Make Him known in the land of moral darkness to which you go, as the bright and morning star and as the sun of righteousness. Be not afraid of giving to Him, in his highest nature, a character too exalted.

Let your *manner*, as well as your doctrine be such as becometh the gospel. Yours is a serious undertaking. You go to lift up the standard of the cross in a land where vice and immorality stalk unmasked, and which is as darkness and as the shadow of death. If the minister of this country, where so many facilities are afforded him may exclaim in view of his labors, who is sufficient for them ; how much more you, who are to labour in a field which has neither been hedged in, nor broken up ; who are to lift up the standard of the cross among a people over whom the prince of darkness has reigned for centuries, with undisputed sway. May we not expect that your very look, and tone and gesture will be expressive of the deep emotions of your heart, and point you out as one seeking your own, and the salvation of thousands.

Do not be afraid, my Brother, when you find yourself upon the mighty waters, or when you land upon the far distant shores of south eastern Asia. You go with a commission from the court of Heaven. The cause in which you are engaged *will* prosper. God has pledged his veracity that it shall. The enemy may sneer at your undertaking, as being inefficient in the extreme. He may perch himself upon the highest eminence, and gather around him his millions, and raise the shout of victory, and assert that the whole continent is his. But 'tis all a vain boast. He that sitteth in the heavens shall laugh, the most High shall have him in derision. God has much people there. Those houses of idolatry shall fall like Dagon before the ark of the living God, and the house of the Lord be established in the top of the mountains. At the melodious voice of the gospel those solitary places shall be glad ; that wilderness shall blossom as the rose, when the dews of Hermon shall descend upon it. You will, therefore, take courage, endure hardness

a good soldier of Jesus Christ, and speak boldly in his name as you ought to speak: endeavoring by all means to make them who are perishing for lack of knowledge, see that Jesus is infinitely more excellent than those canonized, as ideal spirits in whom they trust.

As you are to reside among a people who know not God, and are ignorant of the gospel of his Son, and all whose ways of thinking and acting are diverse from your own, you will necessarily bring upon yourself the gaze of thousands: and you will be deeply sensible in such circumstances how important it is that you take heed unto yourself, and approve yourself a minister of God, by the manner of your life. Keep steadily in your mind the example of Him whose embassador you are, who was holy, harmless, undefiled and separate from sinners. Conduct as you have reason to think he would, in the same situation. Be a pattern to the heathen in word, in conversation, in charity in spirit, in faith, in purity. As a general directory in all these particulars, often read over St. Paul's epistle to Timothy. The cause of the Redeemer in south eastern Asia, is, Sir, in a very important sense to be committed to you. O let it not be tarnished by any improper contrast with this revolted world which hated him and slew him because he testified against it, that its deeds were evil.

Separated as you will be from the numerous christians whose acquaintance and friendship you have here enjoyed, and from the land of your father's, and without, perhaps, a christian brother with whom you may take sweet counsel, you will specially feel the need of frequent, of constant communion with the Father of your spirit. You will, therefore, attend carefully to the state of your own heart; cultivating with care that spirit of vital piety which shall not only give you a ready access to the throne of divine grace, but shall dispose you cheerfully to consecrate all your talents and intellectual attainments to the establishment of Christ's kingdom in the midst of the superstitions and moral darkness of a pagan country!

You, Sir, will see around you millions of human beings hastening to a vast eternity, and yet slaves to sin, and a corrupt theology. And as Paul's spirit was stirred within him when he saw the city of Athens wholly given to idolatry, so your heart will be moved at the spectacle. You will turn every day and hour to the best possible account. You will feel like one

who has much to do, and little time to do it. You will summon all the energies of your soul to your labor of love. Sympathize with the sick and distressed; chatechise wherever you go; be patient as well as diligent, reprove, rebuke, exhort with all long suffering; in short watch for souls as one that must give account. And whether your labours are protracted, or otherwise, with the multitude of Missionary Spirits already called home to their Father's house in the heavens, you will receive the heart-cheering benediction, well done good and faithful servant, enter thou into the joy of thy Lord.

AN EXPRESSION OF CHURCH FELLOWSHIP.

By Rev. Benjamin Woodbury, *of Falmouth.*

My Dear Brother.—I deem this both a happy and auspicious moment to these Churches. They have taken the delightful and interesting attitude of directing your course to Heathen lands; and of sympathizing with you as you go and shall prosecute, under a guiding Providence, your labours there.

We feel that it is no ordinary sympathy that is demanded, and felt this day, as necessary to a proper expression of fellowship with you, in your present undertaking. It is therefore happy for these churches if they are, as the occasion indicates, roused, and raised to the point of fellow feeling: for this would demonstrate a moral elevation: an elevation incident to the Missionary enterprise, and that they had their hearts attuned to praise, under the combined influence of christian intelligence and active piety. These are traits in the consistent friends of Missions and guide their possessors to the deep fountains of intellectual and moral enjoyment. If there be elevated joys; if there be tender recollections; and if there be bright and thrilling anticipations, sure they belong, appropriately to a commingling Brotherhood, who heartily cooperate with the Lord Jesus Christ in conveying the messages of grace to them, who are ready to perish! Who, or what shall destroy, or tarnish their hope? What evil combination of events shall take away their "grace of life," or beat down their confidence in God? Not that they are strong, but that they *lean on an arm of strength*: not that they avail any thing of themselves, but that the excellency of the power and the fullness of the blessing are from the Lord.

This day, to these churches is also auspicious. Will God cast away his people? Will He render that instrumentality vain, which is consecrated to the promotion of his glory? to the advancement of his kingdom?—to the triumphs of the Savior's name over the wretched, the miserable, the poor, the blind,

God forbid, that we should harbor, for a moment so gloomy, so guilty a thought. The churches for the dissemination of that Gospel which is a life unto life, to all who receive it, will not fail to feel reflective influence throughout their borders. The in Christ, the comforts of christian love, the the Spirit, and the bowels and mercies—this day tender- you, as their Missionary, to the Heathen, are, I the rich tokens of their "refreshing from the presence of Lord." The hope is awakened that they will 'enlarge their and strengthen their stakes.' Well had it been for churches if they had commenced this work many years They would have now rejoiced with the more honored more blessed Moravian over many thousands, made kings priests unto God, through their instrumentality. But as 's grace has abounded to themward, that their sin, in this respect, has not been their ruin, and they have, though late, precious responsibilities, for the salvation of men, we not allow any man this day, to destroy our boasting and in the Lord. For "it is the Lord's work and it is **marvelous in our eyes.**"

We have the promises. "They that water, shall themthey be watered." "They that wait on the Lord shall renew their strength." "And it shall come to pass, that the waters shall come forth abundantly." And we have the blessedness of giving. But if no return, directly or remotely be made of such things as are contemplated in these promises, it is enough for us conscientiously to fulfil the Saviour's command, "go preach the gospel to every creature"—and rest with contentment on the assurance, "lo I am with you always to the end of the world."

The Missionary enterprise concentrates an interest that can gain dominion over the whole man, and in its prosecution, demands the wisdom, the goodness and the action, on a great scale designed of God, to develope the character that shall be welcomed to heaven, by the commendation, "*Well done good and faithful servant.*" These churches have begun, seriously, to look at this subject—and they will not, must not look back, unless they would become monuments of wonder, in all future generations.

You, my Brother, will, I trust, be the happy instrument of clothing this subject in still fresher interest as you shall show to them the 'Heathen in their blindness,'—and multiplied sorrows. The enterprise will grow on their hands—become great; rise in sublime majesty, and with amazing interest fill and occupy the soul.

The millions to be reached by the gospel, the greatness of the multitude who must publish it, the extended accessory

means that must be employed, to conduct the work to a successful issue, the ministry of Angels, the overruling hand of God, and the Hozannas to the Son of David, when the scene is closed and heaven rejoices; all, together, present such a subject for thought, such a field for action, and such materials for rousing and elevating the soul as is not furnished besides, within the reach of the human mind.

As this subject gains on these churches, shall we not realize a 'higher valuation of the gospel at home'—and a higher tone of moral feeling—and a more joyous devotedness of all to God? Along with these, shall we not see also the relations of social and civil life become, more certainly, sources of abounding felicity; the modes of life corrected, wherein there are defects, and the wants of life supplied, wherever there are deficiencies. And shall we not expect, moreover, to see the gewgaws of mere passion laid aside, and the superfluities of life dispensed with, and as a necessary result, an amount of temporal prosperity unexampled and unlooked for, realized?

Believing, as we do, that your destination, as a herald of the cross stands in relation to these results, as cause and effect, that you, by your office, and the doctrines of the Bible are to be henceforth as a fountain of "living waters," diffusing saving health directly abroad, and by a delightful reaction conveying the rays of light to a more intense power at home; we have assembled together at this time to bid you God speed. Yes, Dear Brother, we would encourage your heart and strengthen your hands in this great and good work.

We as disciples of our common Lord, share with you the responsibility of having heard his last dying command 'Go preach the Gospel to every creature," and we pledge to you on our part, our support, our prayers, our faith, and our fellowship, in all your labors and sacrifices for the Holy child Jesus.

In token of which, I present you in behalf of these churches, and in the name of this ecclesiastical council, this Right Hand of christian fellowship.

By this token, we would wish not only to express our approbation of your character and attainments as a suitable person to preach the Word, and as such our christian fellowship with you, in the work of the ministry—but by it we would give assurances of more special import. Since, My Brother, you have consented to be our almoner of the Gospel treasury to the poor Heathen, to do which, you leave your privileges, your friends, and your country, probably forever, and we are allowed to remain at home, in the full enjoyment of all these, and comparatively without sacrifice, we feel that it becomes us to make full proof of our charity. We would therefore, have the giving of this Right Hand be our pledge that we will strive together in prayer to God for you; and that we will impart unto you of our substance, as we shall be able, for your temporal wellbeing and

the successful prosecution of this enterprize. We feel that it is a great work, that angels and men will look on and watch all our motives and all our actions, with deep solicitude for the results! These will be, under God, neither few nor small in this world's affairs. Who will measure their extent? Who undertake now even to anticipate them?

Dear Brother, we would embrace you in the arms of christian love, and faith, and go along with you, in our sympathies as we best may, as you shall take a final parting of the parental roof, and home, and of kindred and dear friends, as you shall turn your eyes for the last time, on your own beloved America; as you pass the mighty deep, where you will behold the mighty works of God, as you shall pass the millions of South-Eastern Asia, and survey them, the Roman delusion, the Mahomedan imposture, the pagan idolatry, and helpless infidelity, and as you shall, at some point of central action, of light and of joy, at Siam, or Malacca, or Sumatra or Borneo, unfurl the gospel banner, and bid the impotent to be healed in Jesus' name. Yes go, and we will go with you, and when the archers shall grieve our beloved Missionary, and shoot at him and hate him, our prayer shall be, 'Let his bow abide in strength, and the arms of his hands be made strong, by the hands of the mighty God of Jacob. Let the blessings of his fathers to the utmost bounds of the everlasting hills be as a crown on the head of him who for the gospel's sake is separate from his brethren.'

ADDRESS TO THE PEOPLE,

By Rev. Samuel Munson.

No truth is more clearly taught by the Providence of God than that the gospel is designed for every creature. Experience has taught us that it cannot be confined in a corner. Let any people attempt to monopolize it as their own; and its spirit will depart leaving nothing, but a round of dead formalities. It is itself a system of expansive benevolence knowing no limits but those of the universe.

In accordance with this fact is the command of the Saviour, "Go ye into all the world and preach the gospel to every creature." Considering the circumstances under which this injunction was given,—issued by Him, who had just spoiled the powers of darkness and triumphed over death and the grave,—considering too, the *consequences* of obedience, or disobedience, we are warranted in believing that this command is as important, and as binding on every believer, as any command of the decalogue.

If this be true, we are constrained to believe that God has annexed as great punishment to a disobedience of it, as he has annexed to any command issued on Sinai.

But suppose, a church were habitually to violate the second, fourth or seventh command, would it be consistent with the divine government for God to bless them? would not God rather frown upon them; and their prayers be an abomination in the sight of heaven?

Place now the command of Christ on an equal footing with the precepts of the decalogue; and what follows? The church as a whole are living in the *known* and *open* violation of the plainest and most positive command contained in the Book of God. And what is the consequence of this delinquency? The Lord sends leanness into the bosom of the

church. They pray, but their prayers are not answered. The precious seed is scattered with an unsparing hand; but the blessing is withheld, and it brings forth ten, instead of a hundred fold. God seems to say to them by his Providence, that it is inconsistent with the divine economy for him to countenance their disobedience by making them the honored instruments of building up Zion.

But permit, me my brethren, to apply these remarks to the churches in this county. Let me ask why it is, that such efforts as are here made to promote the cause of truth, result in no greater good? In these congregations, where the truth is preached with such faithfulness and power, why are not the impenitent seen flocking like a cloud to the Saviour of sinners? It is not because he has changed his purpose of converting the world to himself. It is not because the word of God has lost its saving efficacy. The fault is on the part of the church. They somewhere make a fearful blank in the catalogue of Christian duties. Their *obedience is imperfect.* And their want of success may result from their disobedience of the Saviour's last solemn command. No man can prove this position false; *and it may be founded on eternal truth.* So far as facts prove any thing, they go to establish it. And I rejoice that the time has come when the disciples of Christ begin to expect a blessing at home, from their efforts to send the gospel abroad. It was with unmingled pleasure that I heard this truth alluded to, and enlarged upon this morning. If I mistake not this is *revealed truth*—truth which God is shortly to teach us by his Providence to the confusion of all such as refuse to embark their influence in this glorious enterprize. It seems to me, that here is broad and firm ground, on which the christian philanthropist may stand and advocate the claims of perishing millions, while he bids a fearless defiance to that sanctimonious infidelity, which lingers within the confines of the church.

Brethren, you are soon to try the experiment. The Lord willing, in a few months you will have a Missionary in heathen lands. With much, trembling, he has thrown himself upon your forbearance, your prayers and your patronage. Through him as your representative, you preach the gospel to the heathen. And who can number the blessings in reserve for that community, who give the light of salvation to a "nation sitting in the region and shadow of death!" Who can estimate the joy and gratitude, that will thrill in our bosoms, when we come to meet and sit down together in the presence of our Saviour with blood washed idolaters, redeemed through our instrumentality!!

APPENDIX.

Previous to the ordination of Mr. Samuel Munson, the following resolutions were presented and unanimously adopted by the Auxiliary Foreign Missionary Society of Barnstable County.

1. Resolved, That this Auxiliary deem the character and qualifications of Mr. Samuel Munson such as to entitle him to our confidence, cordial sympathy, and assistance in the work of preaching the Gospel to the heathen.

2. Resolved, That this Auxiliary invite him to become our Missionary; and, providing he accepts the invitation, give him our pledge of adequate support in the prosecution of the work, wherever he shall be called in Providence, under the direction of the Board of the Parent Society.

Mr. Munson signified his acceptance of the above invitation, and was ordained by a Council regularly organized, as a Missionary to the heathen.

As this Auxiliary has given a pledge to support at least one Missionary it may be interesting to its members to know the result of their efforts the present year.

The sums, which have been collected and paid into the Treasury, are as follows, viz:

From Sandwich,	$138,49
" West Falmouth,	95,00
" East Falmouth,	24,00
" Friend in Mashpee,	2,00
" West Barnstable,	61,00
" South Barnstable,	24,00
" Yarmouth,	39,25
" North Dennis,	27,73
" South Dennis,	13,66
" Brewster,	16,75
" Chatham,	50,00
" Orleans,	53,58
" Wellfleet,	60,00
" Truro,	44,78
	$650,24

This sum has been disbursed in the following manner.

To the Treasurer, of the Parent Society, in two payments,	$625,85
Toward Printing the Sermon, Charge, &c.	24.39
	$650,24

Attest, NATHL. COGSWELL, *Treasurer.*

Thus, during the present year, this Auxiliary Society has raised funds more than sufficient to support one Missionary in heathen lands. *It is confidently hoped that the collection of the next year will not be less than those of the present. The friends and patrons of the Institution have abundant reason to rejoice in the success of their past efforts, and encouragement tostill greater exertions in future. The work, in which they are engaged, is a great—a benevolent work. It has for its object the glory of God in the salvation of millions of our fellow-creatures. Will not then the good people of this County continue to sustain this Auxiliary by their contributions, their sympathies, and their prayers? And will not those, who have hitherto withheld their hands from the work, come to its assistance?

*It is understood that the sum requisite for the support of a foreign missionary, is six hundred dollars.